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THE  
Sinner a Traitor  
TO HIS  
KING and COUNTRY.  
IN A  
SERMON

9

Preach'd in the  
Cathedral-Church of *Winchester*,  
AT THE  
ASSIZES Held there, *July 24. 1700.*

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By ROBERT EYRE, D. D. Fellow of the  
College near *Winchester*.

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To the Right Worshipful  
*EDWARD CHUTE*, Esquire,  
High Sheriff of the  
County of *SOUTHAMPTON*.

Honoured SIR,

**T***hat which was at first Preach'd upon  
your Request, and is now Publish'd by  
your Command, hath a just Claim to  
your Patronage: And I cannot but lay  
hold of it as a particular Advantage to my Sermon,  
to have it recommended to the World under the  
good Esteem of a Person whose exemplary Vertue  
and Sobriety, and whose zealous regard for the Ho-  
nour of God and Religion, do so eminently distin-  
guish his Character in that Dissolute and Profane  
Age wherein we live.*

*'Tis for want of more Examples of this kind,  
that Discourses of this nature are not only useful,  
but necessary: And till more of the Men of your  
Rank and Quality amongst us are happily con-  
vinc'd of this important Truth, That to serve God*

## The Dedication.

*is the most effectual means they can use for the Service of their Country; and, That to be good Christians is the very best proof they can give of being good Patriots, we can have no very comfortable Prospect of the lasting Blessings of that Peace and Prosperity which we now enjoy.*

*This (Sir) is a Truth of which I know you are thoroughly persuaded: for you have not only profess'd it with your Mouth, but exemplify'd by your Practice, having throughout your different Stations in the World let both the Court and Country see, that good Inclinations, cultivated by a good Education, are able to secure a Man against all those Temptations to which any the most hazardous Circumstances of Life are obnoxious.*

*That you may long live to enjoy the inward Comfort and Satisfaction of your own Vertue here, and receive the Reward of it hereafter, is the sincere Wish of*

(S I R)

Your most Faithful,

Humble Servant,

ROBERT EYRE.



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 I S A M. XII. 25.

*But if ye shall still do wickedly, ye shall be consumed, both ye and your King.*

**T**Hese are the Words of *Samuel*, which he spake to the Children of *Israel* at *Gilgal*: and the Occasion of them was this. The *Israelites*, according to that wonted Inconstancy of Temper which was so very remarkable in their Character, being now weary of their former Government, had requested of *Samuel* to set a King over them: which Request of theirs although we find branded in Scripture as sinful and a great *Wickedness* in them, we must not from thence conclude, as some have unwarily done, that Monarchy, as such, is a Form of Government which of all others is the most displeasing to Almighty God; for 'tis plain, that God himself had long before this decreed a Sceptre to *Judah*: and in pursuance of that Decree we are expressly told by *Moses* (*Dent.* 17.) what sort of King he was to be, whom the Lord their God should chuse for them. So that it was not so much the matter of their Request, as the peevish manner of

of addressing it, and the undue Motives from whence it proceeded, whereby they offended. And it cannot well escape the Observation of any one, who rightly weighs all the Circumstances of the Story, that it was their seditious Humour of Innovation, their Distrust of God's Providence, and their foolish itch of Conformity to other Nations, which made them chiefly criminal in this case. But to pass by this Remark.

Being now gratify'd according to their own hearts Lust, and having a King appointed over them, *to judge them, to go out before them, and to fight their Battels for them*, as they themselves had desired; lest they should from hence too confidently presume upon their present Establishment, they are advised by *Samuel* what Course they ought to take in order to their future Security. For this purpose, he exhorts them in this Chapter, *To obey the Voice of the Lord, and not to rebel against his Commandments; but to fear him and to serve him in truth with all their heart: for this* (says he, *ver. 23.*) *is the good and the right way: this is the only means whereby ye can secure to your selves, and to your King, in whom ye now so greatly rejoyce, the Favour and Protection of that God who hath already done so great things for you.* Whereas,  
on

on the contrary, if you withdraw your Obedience from him, and continue to follow your former sinful and rebellious Courses, *If ye shall still do wickedly, ye shall be consumed, both ye and your King.*

This is the full Scope and Design of the Words, as they lie before us in the Text, and as they more immediately relate to the State and Condition of the *Jewish* Nation, to which they were originally apply'd. But if we take them out of their History, they will be altogether as instructive to any other People, or Nation, or Kingdom whatsoever: And without that Spirit of Prophecy, wherewith the Inspired Author of them was endued, we may safely resolve them into this General Proposition; *viz.*

That Sin and Wickedness is the certain Cause of Publick Calamities to a Nation, and effectually conduceth to the final Ruin and Destruction thereof.

The Truth of which Proposition hath been so universally acknowledged, and so long experienc'd in the World, that I need not much labour the Proof of it. But because there are several Truths of this nature, which although they cannot be contested, are yet for the sake of bad Memories fit sometimes to be inculcated, give me  
leave,

leave, in a few words, to remind you of the Certainty of it,

1. From matter of Fact :

2. From the Reasons upon which it is founded.

And 1. To shew the Truth of this Observation in point of Experience, we need only appeal to the History of all the Nations that were ever yet in the World. For, *If we ask of the Days that are past, which were before us since the Day that God created Man upon the Earth; if we ask from the one side of Heaven unto the other; we shall find Evidence sufficient to convince us, that National Sins were always the Forerunners of National Judgments : and that, accordingly as the Iniquity of a People did abound, and waxed worse and worse, so in proportion to that, did their Calamities encrease upon them, even to the final Ruin and Dissolution of their Government.*

There are very notable Remarks to this purpose to be met with amongst the Heathen Historians themselves: but because they, for the most part, consider'd the outward Means and visible Causes only, whereby the Decay and Fall of States and Empires was effected, without taking the Justice of God's Providence into their account; let us confine our Observation, in this point, to the *Jewish* History. And from thence

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we are so often and so clearly inform'd of the Truth of what is here asserted, that we read of no Judgments denounc'd or executed upon any City, or People, or Nation, throughout the whole Bible, but it was always on the account of those Sins and Wickednesses which they were guilty of.

And as to the State and Condition of the *Jewish* Nation it self, 'tis notoriously evident, how that all along suffer'd and sunk under the weight of its own Iniquity; till at length, by reason of the crying Guilt and many heinous Provocations thereof, it became *an utter Desolation, a Curse, and a Reproach, a Hissing and an Astonishment*, to all the World: And so it continues to this very Day; the once famous fenced City of *Jerusalem* having *not now one stone left upon another*, nor any thing remaining of all the *ancient Bulwarks and Towers thereof*, but the very Rubbish of them only, to be a lasting Monument of the just Vengeance of God against a *sinful Nation, a People laden with Iniquity, and a seed of evil-doers*.

And if the *Holy one of Israel* spared not his own chosen and peculiar People upon this account, what then have we or any other People to learn from hence, but to tremble under the Consideration of so terrible an Example? but to *bear and fear, and do no more presumptuously?*

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For

For what happen'd to the *Jewish* Nation in this case, may be very justly expected by every other sinful Community whatsoever, under the like guilty Circumstances; and that upon these two accounts:

1. Because the Justice of God's Providence is more especially concern'd herein.
2. Because Sin and Wickedness, as such, hath a natural tendency in it towards the Ruin and Destruction of any Government wherein it is suffer'd to abound.

First then let it be consider'd, that the Justice of God's Providence is more especially concern'd in the present temporal Punishment of a wicked and rebellious Nation. As to particular Persons indeed, we cannot so certainly conclude that they shall be always punished for their Sins in this Life, because God hath appointed a more solemn Day wherein he will call them to an account for what they have done: And if he sometimes permits them to go unpunished here, the Equity of his Proceeding will be sufficiently accounted for before his just Tribunal hereafter. But God cannot deal thus with Nations and Publick Societies as such, because they (as hath been usually observed upon this occasion) are not made to be immortal; but shall all be dissolved before the great Day of Retribution comes. Since  
there-



therefore they are not capable of any future Account, 'tis reasonable to expect that *the Judge of all the Earth* will do himself Right by punishing them in this World, and vindicate the Honour of his Justice by bringing those Publick Judgments and Calamities upon them which by their Publick crying Sins they have deserved.

How long a patient and long-suffering God may sometimes defer the Execution of his fierce Anger in such a case; or how far he may think it most suitable to the wise ends of his Providence, to reserve one wicked Nation to be the Scourge and Punishment of another, is not for us to determine: but that *God, to whom Vengeance belongeth*, will sooner or later avenge himself upon a sinful Nation *for the Wickedness of them that dwell therein*; and when *the measure of their Iniquities is full*, will plague them for their Offences, and make the power of his Wrath to be known amongst them; is as infallibly certain, as it is that *he governs the World in righteousness, and ruleth over all the Kingdoms of the Earth*.

And let not any stiff-necked and rebellious People harden themselves in their Wickedness by reason of their present Impunity, and fully set their hearts to do evil because Sentence is not speedily executed upon them; for the Divine Vengeance will most certainly overtake them at one

time or other: and if it lingereth for a season, 'tis generally with this great Disadvantage on their side, that it falls the heavier when it comes.

But abstracting from the Justice of God's Providence in this case, 'tis apparently evident,

2. That Sin and Wickedness, as such, is naturally destructive of Humane Society; and by a proper Efficiency directly tends to the Decay and Ruin of a Government.

To be just to this Argument, I might here detail the several publick Inconveniences which each particular Vice brings along with it; and shew, for instance, how Pride and Ambition, and Worldly-mindedness, are apt to whet up the angry Passions of Men, to ingender *Strife and Envy* amongst them; and in consequence thereof, to bring on *Confusion* (as St. James observes) *and every evil work*; how Luxury and Idleness are the certain Causes of Poverty and Want; and how that generally prompts Men to Acts of Oppression and Injustice, to Rapines, Murthers, Thefts, and all sorts of Violence; and how Intemperance and Lust naturally tend to make a *Sin-sick and unsound* Nation, even without a Metaphor; and to propagate those Diseases, and Infirmities, and putrified Sores, which are commonly observed to debilitate the  
Genius,

Genius, and corrupt the very Strain of a stout and warlike People, till at length they become weak and defenceless, and fall an easie Prey to every the next Invader.

But the bare hint only of these things may be sufficient for our present Observation: although if any farther Evidence were required in this point, it is obvious to be met with from the common Sense and Experience of all Mankind: from whence it hath pass'd into a standing politick Maxim amongst all wise Nations whatsoever, to restrain the Growth of Wickedness and Vice amongst them; and that not so much upon account of the Guilt and moral Turpitude thereof, as because of the fatal Influence which it is always known to have upon the Peace and Welfare of the State.

For the mischievous Consequences hereof are so very visible, that the *Florentine* Politician himself could not but take notice of them, and accordingly direct his Prince to provide against them; and yet 'tis plain that his celebrated Scheme of Policy was far enough from being founded upon any Religious Principle: nay, that very Atheistical Objection, whereby it hath been suggested, that Religion is nothing else but a piece of State-Policy, in order to awe Men into good Manners, and to prevent those

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Extravagancies which the unbridled Lusts and Vices of Men would otherwise lead them into; is a clear Acknowledgment of the Humane Wisdom, and Publick Usefulness at least of this suppos'd Project. And thus much we may learn to our present purpose, even from the Confession of Atheistical and wicked Men themselves, That the Wickedness of a People is always found to be of such pernicious Consequence, that no Government can long subsist under the licentious and avowed Practice of it.

A Toleration of Religion is what we have heard pleaded for, and approved of as a Politick Expedient for quieting the Minds of Men, and for uniting the divided Interests of a Nation, in order to its greater and more confirm'd Strength and Security: but a Toleration of Irreligion, a Toleration of Vice and Debauchery, and all sorts of Immorality, was never yet permitted in any Kingdom whatsoever, that we read of, unless in the Kingdom of *Satan* only: and yet even there also there are, it seems, some Vices and Irregularities which the Devil himself cannot safely allow, without the utmost hazard of Ruin and Confusion to his Government.

So that whether we call to remembrance the Times that are past, and from thence reflect upon

at the Assizes at Winchester. II

upon the usual Justice of God's Providence in this case; or whether we consider the bare Tendency of the thing it self; the Proposition above-mention'd will still be found true and undeniable, (*viz.*) That Sin and Wickedness is the certain Cause of Publick Calamities to a Nation, and effectually conduceth to the final Ruin and Destruction thereof.

This therefore being laid down as a standing and establish'd Truth, let us now apply the serious consideration hereof to the present melancholly Circumstances of that sinful Nation whereunto we belong.

And what a black and dismal Prospect, both of Sin and Ruin, have we here before us, whilst we contemplate that lewd, profligate, and profane Spirit that now worketh in the Children of Disobedience! by means whereof, our National Guilt is become so very clamorous and provoking, that we seem just ripe for Judgment, and the very Vessels of Wrath, fitted for Destruction.

O Tempora! O Mores! hath, I confess, been a constant Theme of Declamation in all Ages of the World; and even that Life and Immortality which is brought to light through the Gospel hath not been able to prevail so far against the Power of Satan, and the Rulers of the Darkness of  
this



*this World*, but that there have been still many unrighteous, unholy, and *ungodly men*, walking after their own Lusts, and such as were *Enemies to the Cross of Christ*, at all times and in all places of the Christian Church. Nay this is no more than what our Blessed Saviour and his Apostles prophesied aforetime; and if we find the unhappy effects of this Prophecy in a great measure fulfill'd in our Days, we have been long since forewarn'd *not to look upon it as if some strange thing had happen'd unto us*. Yet this however seems somewhat strange and surprizing in the Observation, that Iniquity should so universally abound amongst us, at this time especially; and that a Nation should lie under the Guilt and Reproach of so general a Corruption both of Faith and Manners, wherein the most pure and undefiled Religion, and the very best Christian Church in the World is established.

The corrupt Principles and Practices of Men in former Ages might be in a great measure owing to the many gross Superstitions and loose Doctrines of the *Romish Church*; and the Madness and Confusion of the late Times hath been pleaded as some sort of Apology for the Wickedness of the Men of that Generation. But God be thanked, we are now left without any manner of Excuse of this kind; *we have now no cloak*



*cloak for our Sin* upon either of these Accounts: and yet, to our shame, it may be observ'd, that Irreligion and Profaneness, and a profess'd Contempt of Christianity and its Divine Author, was perhaps never so openly countenanc'd, never so fashionably abetted in any one Baptized Nation under Heaven, as it seems to be with us at this very Day: nor was the *Seat of the Scornful* ever more highly advanced in any one Age of the Church, from the very time that *the Mystery of Iniquity* first began to *work* in it. For, not to mention those many gross Immoralities, and that horrid Lewdness and Debauchery of Manners which betrays so great a *Neglect* of Religion amongst us; that which yet aggravates our Guilt, and heightens the Horror of our Prospect, is our insolent and avow'd *Contempt* of it: for how is our most holy Religion it self, which is *the Wisdom of God*, now become the Scorn of Fools, and the very Derision of such as *put it to an open shame*, and impudently revile it all the day long! How is that *worthy Name by which we are called* publickly affronted and blasphemed amongst us! and that not only by those *ungodly Deeds which ungodly Sinners do commit*, but by the many *hard Speeches* and profane Raillery likewise of those who seem to *glory in their Shame*, and take a pride in being thought the Reproach of their

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Maker,

Maker, and the Scandal of their Times.

Now were such Monsters of Impiety as these as rare as Monsters use to be; were they either few in number, or inconsiderable for their Quality and Station in the World; we might then hope to have their Sin confined to their own doors only, and that there would be still righteous Persons enough found amongst us to atone the heavy Wrath of God, and to incline his Long-suffering and Forbearance towards us. But the unhappy prospect of our present Case is, that as the Wickedness of these Men is great, so is the Contagion of it likewise; and the Danger wherewith it threatens us is so much the more formidable, because of the spreading Infection and malignant Influence thereof.

For those profane Scoffers of whom I am now speaking, are not content to *foam out their own Shame*, and to *open their mouths in Blasphemy* themselves; but they are profess'd Advocates for the Cause: they seem zealously concern'd to gain Profelytes to it; and plainly shew, that they are industriously forming a Party (as much as in them lieth) to laugh the Christian Religion quite out of the World.

And indeed, 'tis very lamentable to observe what great Advances they are likely to make in the prosecution of their Project: for, besides  
that

that the Minds and Manners of our Youth are so generally corrupted by the contagious Example and Encouragement of these Men, 'tis too notorious to be conceal'd, that many, too too many of our very Children also (lest the hopeful Breed of this *Generation of Vipers* should be lost amongst us) are now train'd up without any manner of sense of their Baptismal Vow, and with so little *Knowledge of God in the World*, that we can rarely pass our Streets, and places of publick Concourse, without observing how early they have learn'd to affront their Maker, by stammering out their Oaths and Blasphemies against him.

Now if this be the wretched state of that wicked and profane Age wherein we live; if such *Horrible Impiety* as this be so openly and so universally committed in our Land; *What shall we do in the end thereof?* for, *Will not God visit us for these things?* *Will not his Soul be avenged on such a Nation as this?* And when he doth visit us for these things, when *his wrathful Indignation is fully kindled*, so that he suffers his whole *Displeasure to arise against us*; what shall we be able to say in the day of our Calamity, unless it be with Shame and Confusion of Face to acknowledge thus much only, *Just and righteous art thou, O Lord, in all that is brought upon us. Thou hast*  
C 2 done

*done right, but we have done wickedly: and after all that is come upon us for our evil Deeds, and for our great Trespases, yet thou our God hast punished us much less than our Iniquities have deserved.*

But this is too sad and melancholly a Reflexion for our Thoughts to dwell any longer upon. And it being my main Design at present, not so much to represent the crying Guilt and heinous Provocation of our National Wickedness, as to forewarn you of the Danger, and to prevent the unhappy Consequences thereof, I will direct the remaining part of my Discourse as usefully as I can to this purpose.

But what Arguments shall I here urge? What Motives of Persuasion shall I make use of upon this Occasion? If I should take up the Words of *Solomon*, and tell them, that *Sin is a Reproach to any People*; if to the great Scandal which accrues from it, I should add the Folly and Unreasonableness, and base Ingratitude thereof; and if to this I should likewise subjoin the Consideration of that *Indignation and Wrath, that Tribulation and Anguish*, which is so severely threatned to it in the Gospel: all this perhaps might be rallied by some as the Common-place only of the Pulpit. For to talk at this rate, say they, is the business of our Trade, and what we have

our

our Tythes for, &c. not considering, in the mean time, that severe Censure which we incur if we preach not the Gospel of Christ according to all the reveal'd Terms and Conditions of it, and declare the whole mind of the Lord concerning it. However, for the present, to avoid all manner of Exception of this kind, and to divest my Character of those Prejudices which the very Name, and Nature, and Design of our sacred Function is so unhappily found to lie under (especially amongst those against whom the main drift of my Discourse is here directed) I beg leave to be heard upon this Occasion, as a true *Englishman* only, and a hearty Well-wisher to my King and Country: for, a due and sincere regard to the Welfare and Preservation of both these, is what is now chiefly offer'd to our Consideration from the Words of the Text. From whence it is plainly intimated to us, what those Temporal Calamities are, which by our continued Wickedness we shall bring upon us; *We shall be consumed, both we and our King.*

The Judgment here threatned is very terrible, and such as ought to be thoroughly considered, and laid to heart, even by the most Atheistical and Profane Member of our establish'd Government.

First

First then let it be consider'd to what an imminent and apparent Danger the Honour and Safety of our King, *the Anointed of the Lord, the Breath of our Nostrils*, and the Guardian of our Peace, is hereby exposed.

It was not long since that we solemnly thank'd God for him as our *Great Deliverer*, and the happy Instrument of his Providence, whereby we were rescu'd from the danger of all those malicious Designs which the declared Enemies both of our Church and State had formed against us: And we have since that pretended at least to so grateful a sense of what he hath undergone and wrought for us, that we have not only offer'd up our constant Prayers and Intercessions to Heaven for his Preservation, but we have moreover devoted our Hearts and Hands, our Treasure and our Blood also, as a Tribute, which we thought but justly due to the Merits of a Prince, under the auspicious Influence of whose Courage and Conduct we have been hitherto protected, and who still continues both the Honour and Defence of our Nation. And shall we now, after all this, treacherously betray him by our own Wickedness? and by means thereof draw down upon his sacred Head those heavy Judgments which yet we have so often, with Fasting and Prayer, humbly beg'd of Almighty God to avert? Shall he  
who



who hath so gloriously fought our Battels, wasted his Strength, and jeopardded his Life for our sakes, be nevertheless ungratefully *consumed* upon our account? And shall it be said, to our Reproach, that a Prince who hath so often braved the *King of Terrors* himself, and against whom all the most formidable Power and Malice of his Enemies was never able to prevail, did at last unworthily fall by the Sins of his own People? *Tell it not in Gath, publish it not in the Streets of Askalon*; and let not so foul a Reproach as this be cast upon us, lest the Enemies of our Peace rejoyce at it; lest those who have evil Will against us *Triumph* over us.

We may talk of our Loyalty, and make what outward Professions of it we please; but as long as we so openly contemn the Authority, and rebel against the Commandments of God, *and will not suffer him to reign over us*, all our pretended Faith, and true Allegiance to our Sovereign Lord the King, is mere Complement, and can but little avail him; for we are *Enemies* not to God only (as St. Paul observes) but to his Vicegerent also, *by our wicked Works*: and by reason of the provoking Guilt thereof, we become Traitors to the Peace and Welfare of his Government, and form a kind of spiritual Conspiracy against it, in order to diminish the Glory of his Crown,  
and

and to shake the very Throne upon which he sits.

For there is so near a Relation betwixt a King and his People, that the Sins of the one are oftentimes punished by the Fall of the other. And if this should happen to be our Case (which God avert) we must thank our selves for it, and put it upon the score of our own sinful Ingratitude; whereby we provoked God to *quench the Light of our Nation*, and to withdraw that Blessing which we no longer deserved to have continued to us.

But if the Honour and Safety of our King be not sufficient to move our regard in this case, let us in the next place reflect upon those sad Calamities which our Sins are likely to bring upon our Selves and our Country; for the Judgment here threatned extends to the Ruin and Destruction of That also.

Notwithstanding the many different Principles and Opinions of Men amongst us in other respects, 'tis observable nevertheless, that we would be all thought very zealous Patriots, and highly concern'd for the Good of the Publick, the lasting Welfare and Prosperity of *our dear Nation*, carries so much charm along with it, that it seems to be the Darling Object of All our good Wishes.

But

But how, alas! can this dear Nation of ours be well thought so dear to us as is pretended, when 'tis plain that our Lusts are so much dearer to us than That, that for the sake of the one we can be content to hazard the Ruin and Desolation of the other! How can we be truly said to love our Country as we ought, when at the same time we so openly correspond with its greatest Enemies? and cherish those Sins, which, if the former part of my Discourse holds true, must in the end lay it waste, and utterly consume it?

We All pretend to wish well to the Happiness and Prosperity of our Nation; we argue, and debate, and earnestly contend for it; we are bravely resolved, upon any just occasion, to fight for it, and to die for it: but why, amidst all this pretended Zeal for its Defence, should we not be prevail'd upon to live for it also? so to live for it, I mean, as that we may not by the Wickedness of our Lives and Conversations forfeit our Title to the continued Favour and Protection of Almighty God towards it; for without That, all other Ways and Means for its Preservation will be found vain and ineffectual: without That the Wisdom of our Councils will be defeated, the Strength of our Armies subdued, and all our vain Confidence in the *Arm of*  
D *Elsh.*

*Flesh* will be confounded and brought to nought. And when once we are made the Objects of the Divine Vengeance, and miserably abandon'd to that just recompense of Reward which our angry and offended God shall inflict upon us, what then will become of all those endearing native Rights and Privileges which we now seem so fond of? How will our admired Liberties be then enslaved? our beloved Properties invaded? our dear Religion violated and oppress'd? and all our ancient *English* Constitution, both in Church and State, quite dissolved, and given up as a Prey to those that hate us? who when this evil Day is come upon us, will insolently *shake their heads at us, and laugh us to scorn, saying, God hath forsaken them, persecute them, and take them, for there is none to deliver them.*

This then being the sad and dismal Prospect of those National Calamities which by our manifold and great Provocations we so justly deserve, and which, without our Repentance and Amendment, we have too much reason to fear; how should the serious Consideration hereof rouse up our true *English* Zeal for the Good of our Nation? and effectually persuade us to forsake our Sins, reform our Manners, and *turn unto the Lord our God with all our heart, that so our Iniquity may not prove its Ruin?* for to apply the Words of  
Moses

Moses upon a like occasion (*Dent. 32. 47.*) to our present Case. That which is here offer'd to our Consideration, *is not a vain thing for us*; 'tis not a trivial matter, or a thing of Indifference, to be slighted and neglected by us; *for it is our life*: 'tis that wherein the Publick Safety and Prosperity of our Kingdom, as well as our own Private Happiness, and that of our Posterity after us, is principally concern'd: the Fate of our whole Government, together with all our Ecclesiastical and Civil Rights thereunto belonging, depend upon it.

So that if those more engaging Motives which our Religion offers cannot work upon us; if we will not be reclaim'd, neither for God's sake, nor for our own Soul's sake; let us at least, for our King and Country's sake, be prevail'd upon to turn from our present evil ways, and to *do no more wickedly*: for if we do, *their Calamity may rise suddenly, and who knoweth the Ruin of them both!* May God, of his infinite Mercy, avert the Judgment! and give us All Grace *in this our day to know* and to mind *the things that belong unto our Peace, before they are hid from our eyes!*

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. *Amen.*

F I N I S.